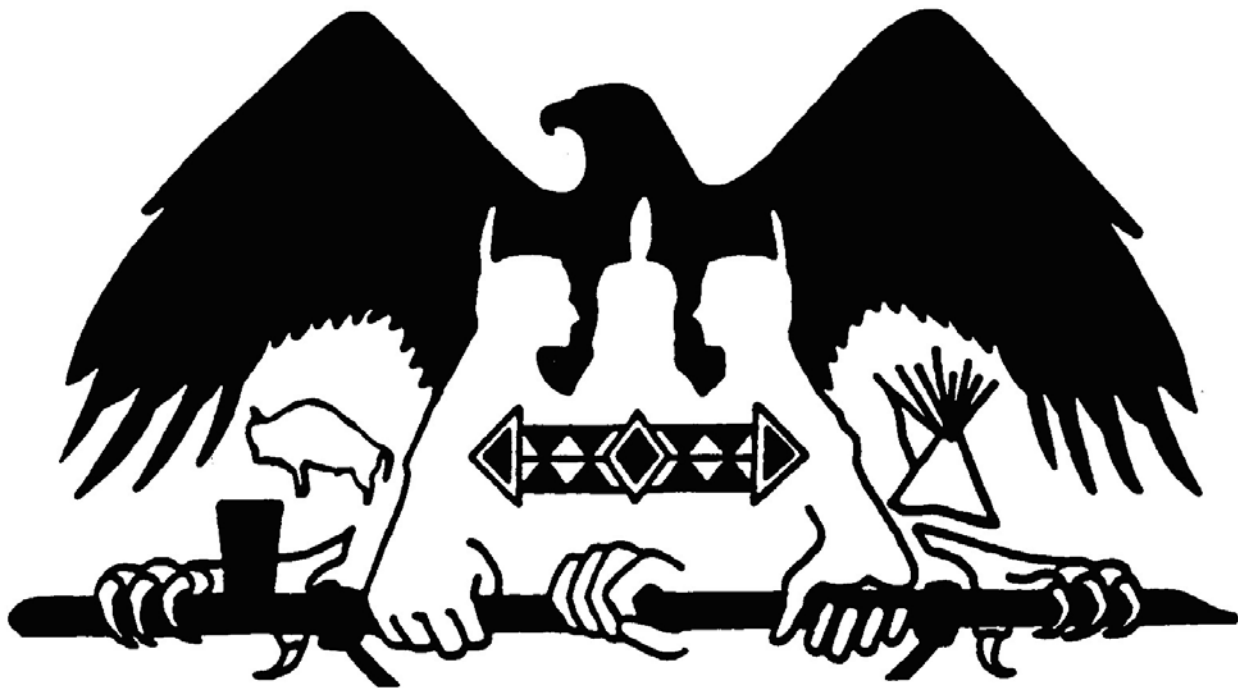




Earth People

UNIT FOUR

Ute Family and Social Life



THIRD GRADE



Dear Parent,

We are studying Ute Indians in Third Grade. We will be learning about responsibilities members of a Ute family had, especially what children were expected to do to help. We will also study an unusual Ute woman named Chipita, learn a folktale about controlling anger, and learn the Ute Stick Game.

We would encourage you to talk with your child about what they are learning about Utes. Utes live in our communities, our state was named for them, our past was affected by them, and our future as a state will be influenced by them.

If you have stories about Utes, or Indian objects that we could display in our classroom, we would welcome them.

Thank you

Your child's teacher

EXTENDED FAMILIES: HOW UTES HELP UTES**Core Curriculum:**

Health Education—7030-0102

Social Studies—6030-0201, 6030-0302, 6030-0504, 6030-0505, 5030-0103

General Objective

Recognize that Utes have always expected every member of the tribe to help the tribe.

Materials Needed:

“Bands”

“Typical Day” (optional)
picture frame

“Making Flour” (Photograph)

“Making a Basket” (Photograph)

“Cooking Fry Bread” (Photograph)

“The Basket Makers” (Photograph)

Vocabulary

deer skins, beadwork, territory, climate, compassion

<u>Concept</u>	<u>Activity</u>	<u>Materials Needed</u>
<p><u>For the Teacher:</u></p> <p>Ute society emphasized everyone helping for the common good. Each person knew he was needed and had a purpose. Many of the old-timers on the reservation told how happy and harmonious their nomad life had been. It was a healthy life, with plenty of exercise and good food. Balance between the spiritual and physical sides of life was valued. Harmony in their social life was promoted by social mores, and people who would not work or get along with others were invited to leave the band until they could achieve balance in their spiritual life to find value in work and/or to get along with others. They did not punish, but did exclude people who were out of balance or harmony with the fellowship of the community. It was a good life for them, and there are Utes who were known to have lived to be over a hundred years old in this life style.</p>		

(Some children have enjoyed making murals for this lesson.)

For the Student:

In a Ute tribe, everyone had to help. No one was rich and no one was poor. Everyone shared what they had. Everyone shared the work.

Lesson:

Let's read about Ute work, and How the work was divided.

“Bands”

Review Questions:

1. What were the duties of the women? the men? the grandparents?
2. What would have happened if they had not felt like doing their part? Women? Men? Grandparents?

Optional Activity:

Divide the students into three groups: men, women, and grandparents.

Each group is given fifteen minutes to make a list of what their group would do on a typical day in 1800. At the end of the fifteen minutes, each group gets to act out their list for the class.

(Some children like to write what their family would have done on a typical day in 1800 if they had been Ute Indians. Some children have enjoyed making murals for this lesson.)

“Typical Day”
picture
frame

Bands

Long, long ago Utes roamed over most of Utah and Colorado. Families gathered together in bands. Each band moved between its own winter and summer ranges. Each band had its own territory. No one owned the land. They were all protectors of the land. Bands gathered food in the mountains during the hot summers. They spent the cold winters down in the valleys, where the weather was milder.

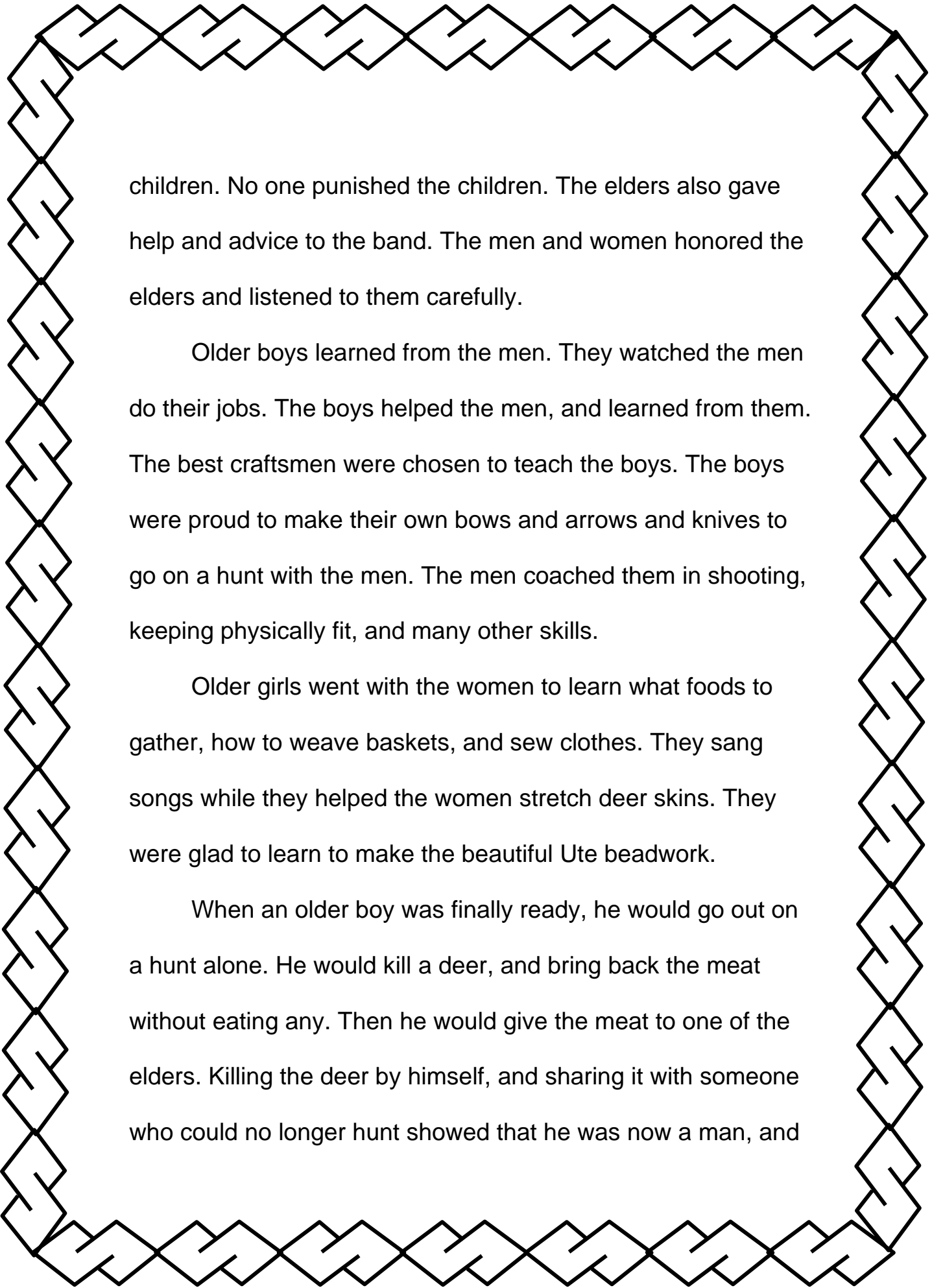
The bands sent out hunting parties. Many bands shared the same hunting grounds.

Each person in the band had a job. Every person was needed in the band.

The men did the hunting and the fighting. They made their own equipment and kept it in good condition.

Women gathered food, cooked, made clothes and tipis, and took care of the home.

The elders raised the young children. They guided their play and taught them what was best. Everyone loved the little



children. No one punished the children. The elders also gave help and advice to the band. The men and women honored the elders and listened to them carefully.

Older boys learned from the men. They watched the men do their jobs. The boys helped the men, and learned from them. The best craftsmen were chosen to teach the boys. The boys were proud to make their own bows and arrows and knives to go on a hunt with the men. The men coached them in shooting, keeping physically fit, and many other skills.

Older girls went with the women to learn what foods to gather, how to weave baskets, and sew clothes. They sang songs while they helped the women stretch deer skins. They were glad to learn to make the beautiful Ute beadwork.

When an older boy was finally ready, he would go out on a hunt alone. He would kill a deer, and bring back the meat without eating any. Then he would give the meat to one of the elders. Killing the deer by himself, and sharing it with someone who could no longer hunt showed that he was now a man, and

would be lucky in hunting.

When an older girl was ready, she would go gather food—without eating any. She would bring it back to one of the elders to eat. This showed she had the skills to find food and the compassion to care for the tribe. She would be lucky in gathering food, and was now one of the women.

All the Utes helped the tribe in their own way. They were glad to help each other.



TYPICAL DAY



MAKING FRY BREAD

Courtesy Thorne Studio, Vernal, Utah

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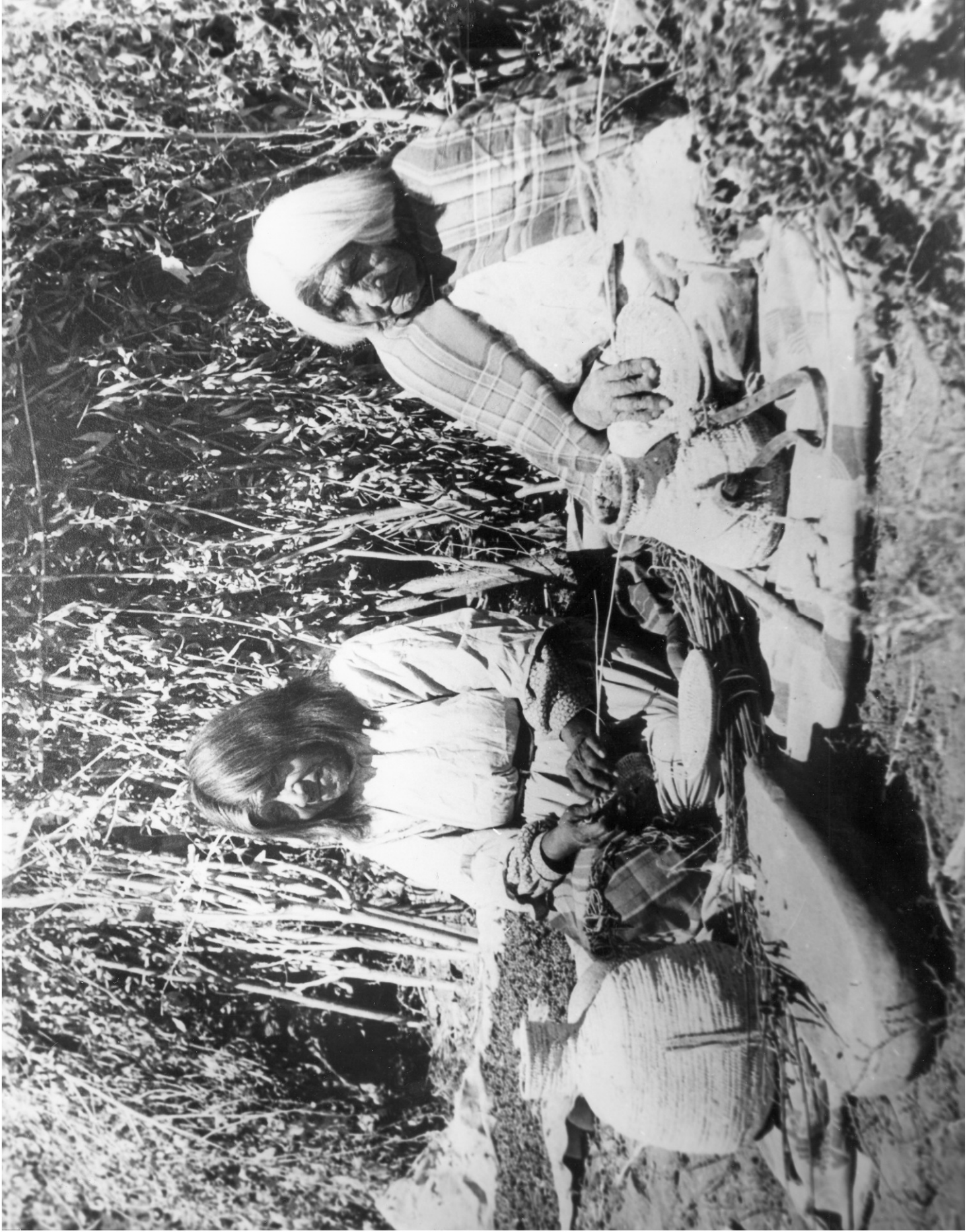
Courtesy Thorne Studio, Vernal, Utah

MAKING FLOUR

THE BASKET MAKERS

Courtesy of Thorne Studios, Vernal, Utah

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Courtesy Thorne Studio, Vernal, Utah

MAKING A BASKET

HOW CHILDREN HELPED**Core Curriculum:**

Health Education—7030-0104

Language—4030-08

Social Studies—6030-0504

General Objective

Recognize that Utes learned adult skills by modeling adult activities.

Materials Needed:

“The Girl Who Became a Woman”

“The Hunter”

“A Ute Family”

Vocabulary

balance, bounty, Creator, fasting, fortune, meadow, pattern, preserve, protector, provider, reminder

Concept**Activity****Materials
Needed****For the Teacher:**

The best artisans were chosen to teach the youth special skills. The first thing the youth made was always given away. Even today, the first piece of beadwork, first pottery, etc. is given away to show appreciation for the skill and to bring luck in using the skill. “Aunt” and “Uncle” could indicate a family relationship, or could be a respectful term for a mentor—someone who had guided your training. Elders were respectfully called “Grandfather” or “Grandmother.”

For the Student:

Ute children long ago didn’t go to school in a classroom. What do you think they needed to learn? Where do you think they learned it?

Lesson:

Let's find out about how Ute children used what they learned. The girls have one play, and the boys have another.

Ute boys learned skills from the Ute men. Ute girls learned skills from the Ute women. They joined the adults when they could gather food with prayer and fasting, and bring it back to someone who couldn't gather food for themselves.

You will need to choose a child name and an adult name for yourself to be in your play. Utes had a child name that came from a physical or personality trait, or something they reminded their family of: Running Boy, Laughing Girl, Tender Flower, Bright Star, etc. The adult name was given by an Elder when the youth had proved to be a useful member of the tribe. The adult name came from a dominant, desirable personality trait or special incident in their life. Choose a child name for the play from something people notice about you; choose an adult name about something special about you.

Assign parts. Choose names. Students practice for fifteen minutes. Girls perform play for the class; boys perform play for the class.

"The Girl Who Became a Woman",
"The Hunter"

Review Questions:

1. How did Ute children learn their tasks?
2. How does that compare with school?
3. Why did they give the food to an Elder?

Note:

Many Indians believed that each morning the Creator made the world again, and so stood in prayerful reverence during the sunrise. See "Greeting the Day" on the Earth People computer disc.

The Hunter

Characters:

Boy 1 _____

Narrator _____

Boy 2 _____

Elder _____

Father _____

Scene: Two boys are talking.

Boy 1 _____: You are up before the sun.

Boy 2 _____: I wished to have a long time for prayer to begin this day. I wish to ask Creator to guide my steps for this special hunt.

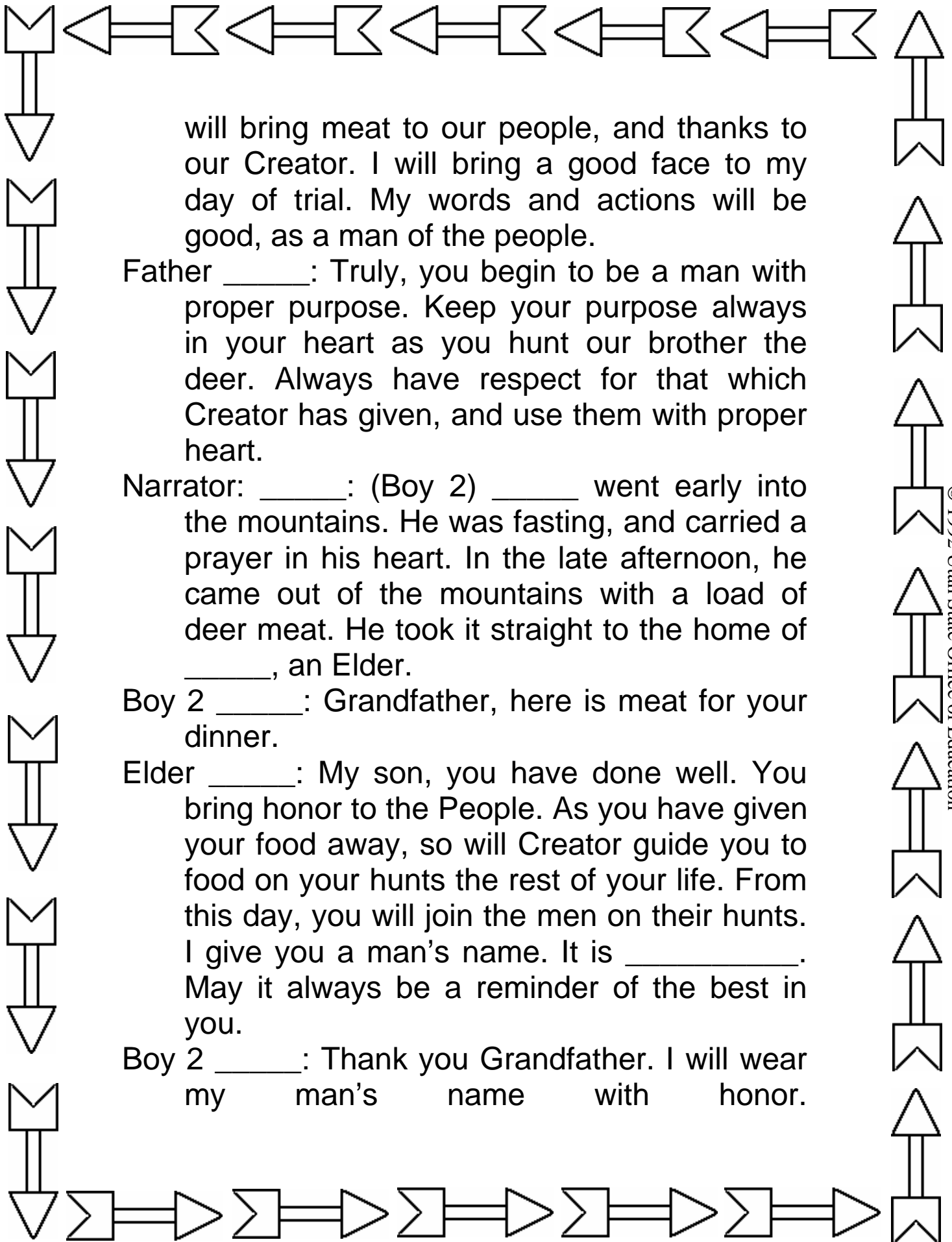
Boy 1 _____: It is good. This is your special hunt.

Boy 2 _____: Yes, this is my first hunt alone. My first hunt as a man.

(Father comes in.)

Father _____: My son, I see that you are ready. Before you go, tell me of the purpose of the hunt. Tell me of the purpose of a man.

Boy 2 _____: A man is a provider for the people. A man is the protector. A man keeps the balance between Creator and the people. I will hunt our brother the deer to bring food for the Elders. I will make proper thanks to the deer for giving his life to preserve the lives of the People. Its meat will bless the lives of our Elders. I will not eat today. but



will bring meat to our people, and thanks to our Creator. I will bring a good face to my day of trial. My words and actions will be good, as a man of the people.



The Girl Who Became a Woman



Characters:

Girl 1 _____

Girl 2 _____

Girl 3 _____

Mother _____

Aunt _____

Elder Lady _____

Materials Needed:

Basket

Scene 1: Outdoors

Girl 2: Oh [Girl 1] _____, your basket is so pretty.

Girl 1: Yes. Aunt _____ taught me this pattern. It is tight and strong. I made it especially for this day.

Girl 2: You are all dressed. I see that you got up very early today.

Girl 1: Yes, I wished to thank Creator for this day and for his bounty. I went up on the hill to thank Creator as he made our world again.

Girl 2: Yes, and so will I when my special day comes.



(Girl 3 comes in)

Girl 3: Oh [Girl 1] _____, is it your special day?

Girl 1: Yes [Girl 3] _____.

Girl 3: [Girl 1] _____, won't you get hungry? Won't you be lonely, going by yourself?

Girl 2: Do not be concerned, [Girl 3] _____. It is an honor to bring food to the tribe. To go gathering alone, and bring food back to one who can no longer gather food, will bring you good fortune all of the rest of your life.

Girl 3: Yes, that is true. [Girl 1] _____, you are fortunate to have your special day.



(Mother and Aunt come in.)

Aunt: [Girl 1] _____, I see you are ready. All you wear, you have made. All that you carry for gathering you have made.

Girl 1: Thank you Aunt _____. Truly you have taught me well.

Mother: My daughter, have you prepared your heart and mind for this special day?

Girl 1: Yes my mother. All things have been prepared with thankfulness. The day has started with thanks to Creator. I will gather food of the best meadows with a good face.



Today, with a happy heart, I will not eat any food. My day will be a gift to the People. I will bring food back to the house of an Elder that she may be comfortable.

Mother: I see you have prepared well. Go in beauty.

Scene 2: Home of an Elder Lady

Girl 1: Grandmother, it is [Girl 1] _____.

Elder Lady: Com in, Granddaughter.

(Girl 1 comes in.)

Girl 1: I bring you your favorites. May they be acceptable.

Elder Lady: You have done well. I see that you have done the work of a woman. Your skills will aid our People. Your good face and happy heart will keep peace. Your willing hands will make work light. Now that you are a woman, it is time to put away your child name. I give you a name to carry as a woman. From this time your name is _____, and so you shall be called among the People.

Girl1: Thank you Grandmother. I am glad to be called _____.

A UTE FAMILY

Courtesy Thorne Studio, Vernal, Utah



CHAPITA**Core Curriculum:**

Language—4030-0103, 4030-0202

Social Studies—6030-0202, 6030-0609

General Objective

Recognize that Chapita was a remarkable Ute woman leader.

Materials Needed:

“Chapita Stories”

“Chapita, the Ute Lady” (drawing)

“Chapita” (photograph)

“Chapita” (drawing)

“Chapita in later life” (photograph)

crayons

Vocabulary

Anglo, grievance, hostage, raid, Tabeguache

Concept**Activity****Materials
Needed****For the Teacher:**

In a time when women had no status, and Indian women were subservient to Indian men, Chapita was extraordinary. She served as a counselor to her husband, Ouray, whom the U.S. government installed as Chief of the Utes, and paid a yearly salary. She used much of the money the government paid Ouray to help her needy people. The U.S. government built a house for Ouray and Chapita. She lived for many years in the house, with good furniture and fine china. Ouray was an Uncompahgre Ute, and after the Uncompahgre Utes were ordered to leave Colorado, Ouray and Chapita gave up anglo ways. They went back to living in a tipi. She lived for 35 years after Ouray died. She was greatly respected and loved by her people and anglo neighbors. Newspapers all over Colorado carried her obituary when she died.

For the Student:

Chapita was a fine Ute woman. Many people were proud to know her. Let's learn about her, and see if you would like to have known her.

Lesson:

We will read about some parts of Chapita's life. After you have heard them all, our class will decide in what order they happened in her life. Please look for clues in the stories that tell us in what order they happened

"Chapita Stories"

[Divide class into groups. Each group reads a Chapita story. After ten minutes, each group takes a turn telling the class a Chapita story. After all the stories are presented, put the stories in the correct sequence.]

Review Questions:

1. Why do you think Chapita's people loved her?
2. Can you think of a question you would like to have asked Chapita?

Color picture of Chapita.

"Chapita"
(drawing),
crayons

Note:

"Chapita" has also been written "Chepeta", "Chipeta", "Chepita", etc. Since there wasn't a written Ute language, her name was said according to the accent of the person speaking, and written to the best of the ability of the person writing.

CHAPITA STORIES

Chapita was born June 10, 1843. She was a Ute of the Tabogauche Band. She grew up in Colorado. She was very beautiful.



About 1875, she married Ouray, who was a great Ute leader. They lived in Montrose, Colorado. She was a great help to him. Visitors often said she was very nice and very smart.



There was trouble in 1879. Chapita heard about a Ute raid that was to be made against her anglo neighbors. She rode to warn them. She had to cross the Gunnison river when it was flooding, but she warned her neighbors in time to save them.



Chapita heard about a Mrs. Meeker and her children being held as hostages. She rode four days and nights to help rescue them. After they were released, she took them to her home, made them comfortable, and comforted them.



Chapita, Ouray, and some other Ute leaders went to Washington D.C. in 1880. They met many important people to try to help settle Ute grievances. After the trip, Ouray died. Chapita lived for a while in Ouray, Utah, and then moved to Dragon, Colorado to be near her brother, McCook. She died there on August 27, 1924. She is now buried in Montrose, Colorado.





CHAPITA
THE UTE LADY

Cliff Dunstan



CHAPITA

Sandra Saydyk



CHAPITA

Courtesy Thorne Studio, Vernal, Utah

CHAPITA, IN LATER YEARS

Courtesy Thorne Studio, Vernal, Utah



CHIPMUNK AND SKUNK (Why Anger Stinks)

Core Curriculum:

Language—4030-04

Visual Arts—1040-0106

Written Composition—4030-0701, 4030-0706

General Objective

Recognize that Utes deplore unrestrained anger.

Materials Needed:

“Skunk (Purnee) and Chipmunk (Ahkweeseebch)” (play)

“Skunk and Chipmunk Patterns”

scissors

crayons

Optional Activity:

“Folktale” (worksheet)

Vocabulary

Council, moon, peace pipe

<u>Concept</u>	<u>Activity</u>	<u>Materials Needed</u>
<p><u>For the Teacher:</u></p> <p>Utes lived in close family groups. If two people had a problem and couldn't resolve it, they would meet with the council to solve their differences. In the original story, Skunk is repeatedly invited to meet with the council, and refuses. Long ago, when a Ute was having a hard time giving up unsocial behavior, they would ask him to leave the tribe to meditate and pray. When he was back in balance, he was welcome to live with them again. Ute culture always emphasized balance and harmony.</p> <p><u>For the Student:</u></p> <p>Have you ever had a trick played on you? How did you handle it? We are going to do a play about two friends, and how they handled anger.</p>		

Lesson:

Chipmunk played a trick on Skunk. It made Skunk very mad.

Let's make some skunks and chipmunks, then we'll do a play of a Ute folktale about Chipmunk and Skunk.

[Perform the play.]

"Skunk & Chipmunk Patterns",
scissors,
crayons

"Skunk & Chipmunk"
(play)

Review Questions:

1. What trick did Chipmunk pull on Skunk?
2. How did Skunk react?
3. What could Skunk have done instead?

Optional Activity:

Let's make our own folktales. Choose your characters—they can be animals. Choose a characteristic to be changed. Decide how you will change it. Write these down, then you're ready to write your folktale. When you have finished writing your folktale, draw a picture of it on the back.

"Folktale"
worksheet

Editing:

When the students have written the folktales, divide the class into groups of four or five. Have them read the folktales to each other. They should check to see if the story makes sense. They can also check spelling and punctuation. The students should have time to make changes.

Sharing strategy:

Students read their own folktale to the class, and show their illustration. Afterwards, display the folktales in the classroom or hallway.

Skunk (Purnee) and Chipmunk (Ahkweesebch)

Characters:

Skunk

Skunk's children

Chipmunk

Chipmunk's children

Narrator

Chipmunk: My friend, let us go on a hunt.

Skunk: Yes, let us go on a hunt.

**Narrator: Chipmunk decided to play a trick on
Skunk. This is what Chipmunk told
Skunk.**

**Chipmunk: The thinner the deer is, the sooner
it will die when it is shot.**

Skunk: That is good to know.

**Narrator: Chipmunk and Skunk were hunting
on the mountain one day. They rested
under a tree and talked.**

**Skunk: Chipmunk, why is it we kill such poor
deer. You give me the best, and yet my
children have nothing but lean meat to
eat.**

**Chipmunk: I have heard that the deer on other
mountains are better; some day we must
go to another country and hunt.**

Narrator: Chipmunk and Skunk hunted for many moons. Still, Skunk's children only had lean meat. Skunk figured out that Chipmunk had tricked him.

Skunk: You tricked me. You lied to me when you said thin deer were the best to kill.

Chipmunk: Oh Skunk, that is not true.

Skunk: Yes it is.

Chipmunk: No it isn't.

Skunk: Yes it is.

Chipmunk: No it isn't. I know how you can see for yourself that thin deer is best. We will let our children throw food at each other. Then you will see whose food is best.

Skunk: That is good. We will do it.

Narrator: Chipmunk didn't want Skunk to know he had lied to Skunk, so this is what he told his children.

Chipmunk: Only throw the thin meat that Skunk's children throw to you. Don't throw our fat meat.

Chipmunk's children: We will remember, father.

Narrator: Skunk's children threw thin meat at Chipmunk's children. Chipmunk's children

threw it back. After a while, Chipmunk's children were struck many times, and they got angry. They ran to their own pile of meat and threw fat meat at Skunk's children. When the skunks saw the pieces of fat meat they were surprised, for they had never seen fat meat before.

Skunk's children: What is this white stuff, father, that those chipmunks were throwing at us? Maybe it is some bad medicine.

Skunk: That is fat meat. Chipmunk has tricked me again. I am angry.

Narrator: Skunk went to Chipmunk. He was still angry.

Skunk: Chipmunk, you tricked me. You lied to me. I am angry at you.

Chipmunk: I am now sorry that I tricked you. Let us have a peace pipe. We will be friends.

Skunk: No, I am still angry! Angry! Angry!

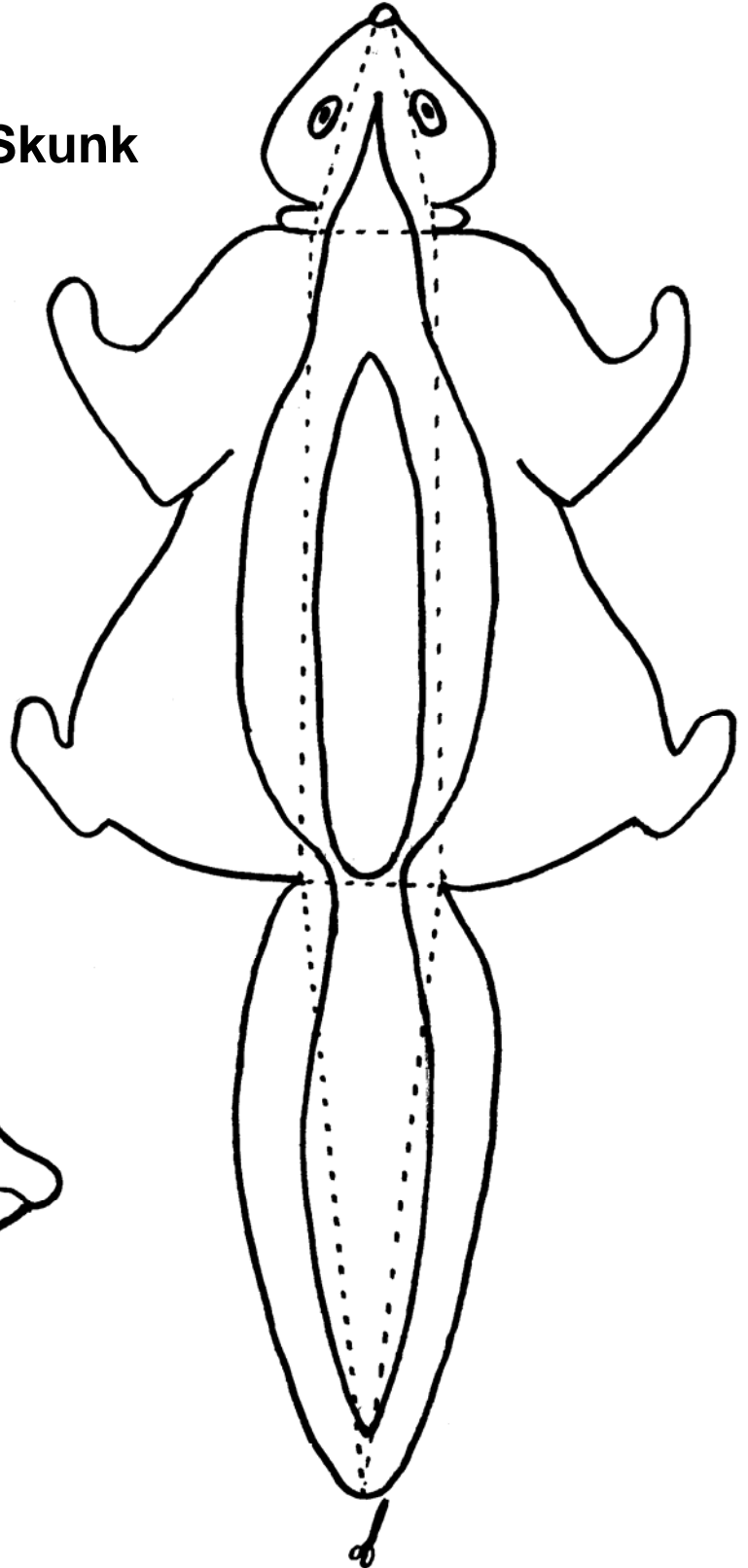
Narrator: Skunk became so angry that he began to stink. He became more angry. The more angry he became, the more he stank. All the people of the village asked him to come to a council to help solve his problem. He wouldn't come. His stink

became worse and worse. The stink was so bad his children could not stand it. They left him. He held the anger and his stink got worse. His wife could not stand it. She left him. His anger got worse. His stink got worse. The people of the village couldn't stand the stink. They made him go away. He never came back. What is the purpose of this story about how the skunk got his stink?

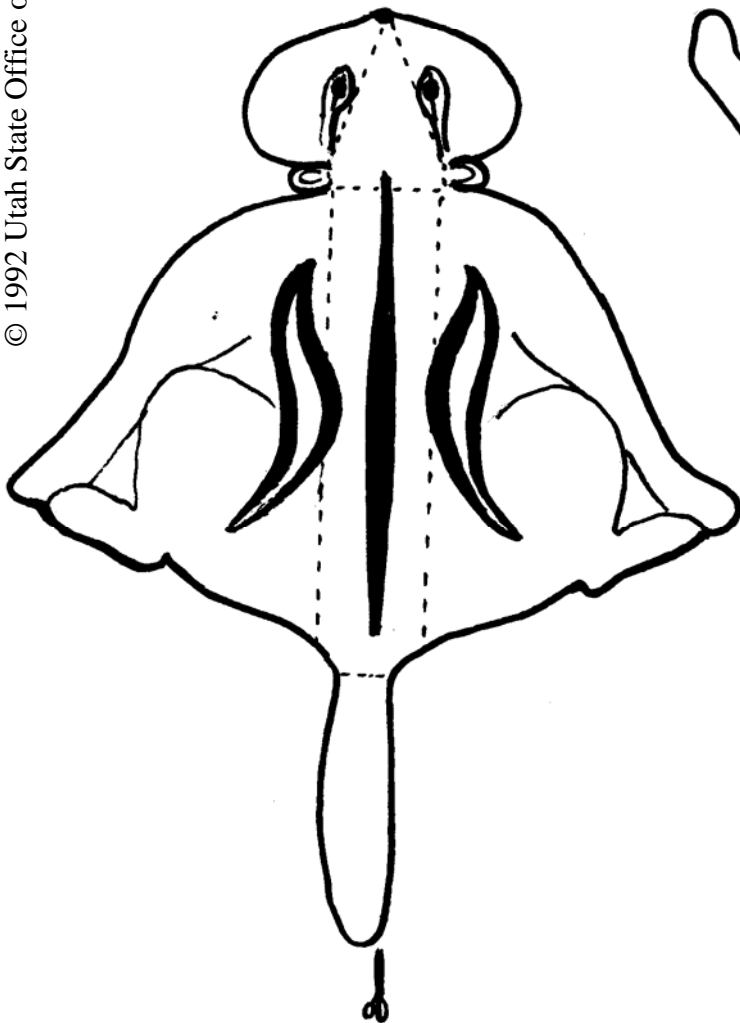
All: Work out your anger. Do not let it grow, because ANGER STINKS.

SKUNK AND CHIPMUNK PATTERNS

Skunk



Chipmunk



— cut
.... fold

[illegible]

UTE STICK GAME**Core Curriculum:**

Social Studies—6030-0201

General Objective

Experience a Ute game.

Materials Needed:

Sticks with one side flat (popsicle sticks work well)

Board (use four Stick Game Boards taped together)

1 round rock

Several small rocks for counters

Optional activity: Hand Game

2 plain bones about two inches long (erasers work well)

2 marked bones about two inches long—Utes mark the bone by putting a strip of leather around it (an eraser with a band of ink or color around it will work)

10 sticks, 9" to 12" long, pointed on one end (pencils work well)

1 starting stick

Small drum or pole

Drumsticks (a stick with twine wrapped around one end will work)

<u>Concept</u>	<u>Activity</u>	<u>Materials Needed</u>
<u>For the Student:</u>		
Utes like to play games: hand games, guessing games, and running games. This is a guessing game.		

Lesson:

Read the instructions. Make the board and game pieces. Choose teams and play the game.

Sticks,
board,
rocks

Review Questions:

1. How do you like this game?
2. What do you think was the easiest part of the game? What was the hardest part of the game?

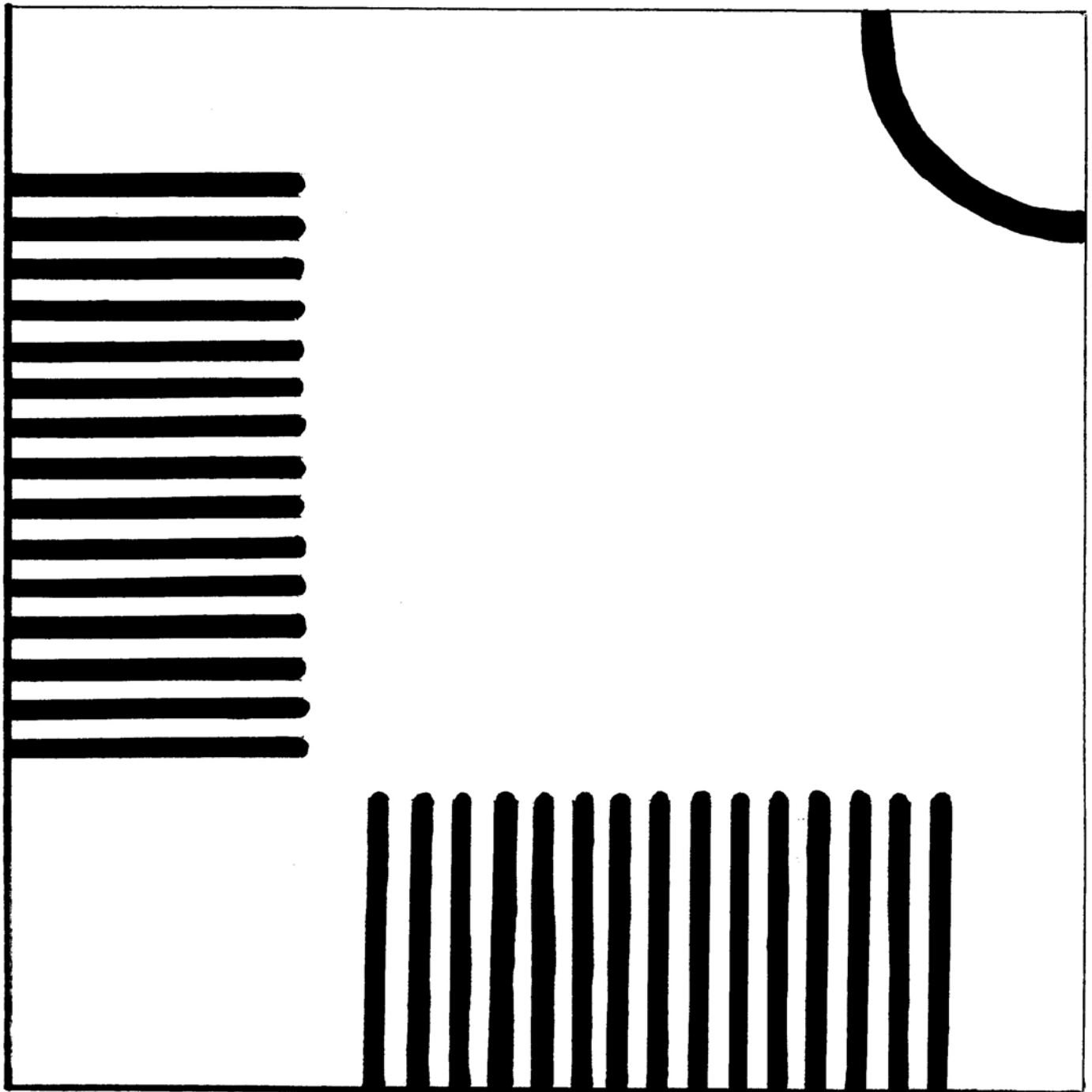
STICK GAME BOARD

Cut four of this pattern.

Tape them together so it makes a circle in the middle.

Use the pattern of a board in the instructions to place the cutouts on the board.

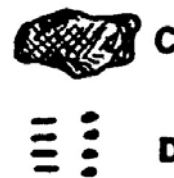
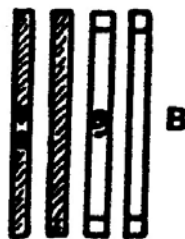
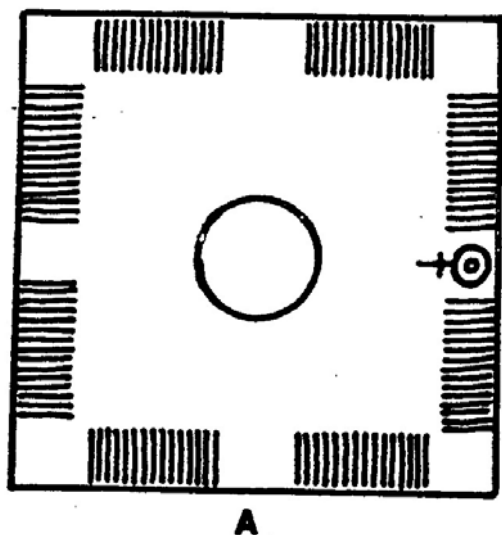
Then decorate the board as wished. (The board can be made larger with an opaque projector if you wish.)



THE STICK GAME (TU-ROO-KWEEP)

The Ute people enjoyed playing many games. At festivals and dances, they took time to play games with their friends. The stick game is a game for two to four players. Sometimes other people joined the players to make teams.

THINGS YOU WILL NEED:



A. The Game Board The Utes used a two-to-three-foot square of buckskin. You may use cloth, paper, cardboard, or wood to make a game board. On each side, draw thirty lines. Make two groups of fifteen lines with a space in the middle. Each of these two groups is divided into three groups of five lines. Make the tips of each group a different color. Leave an open space at the corners and in the middle of each side. Mark one of the open spaces in the middle of one side as the starting point. The Utes decorated the other open spaces in the corners and on the sides. Draw a large circle in the middle of the board. Sometimes the Utes put decorations around this circle, too.

B. Playing sticks The Utes used four sticks, nine to twelve inches long, for each player. They split the sticks down the middle, so that one side was round and the other was flat. The flat sides were painted red, yellow, black, green, or blue. All of the sticks in each set of four were the same color. The round sides were unpainted or white. One stick had a mark on the round face. Another had a cross or zig-zag on the Oat side.

C. Center rock The Utes put a Oat rock in the center circle. It was three inches across or larger. When they played, they bounced the game sticks off of this rock.

D. Counters The Utes used small rocks or pins made of bone. As they played, they moved these counters around the board. Each player or team had a counter.

PLAYING THE GAME:

If two people play, they sit on opposite sides of the board. If there are four players, they play as partners. The two to the right of the starting point are one team. The two to the left of the starting point make another team. Each player bounces his sticks off of the center rock. They must fall on the game board. Then he counts his score and moves his counter. The first person to move his counter all the way around the board is the winner.

The two players or teams move their pieces around the board in opposite directions. If one lands on a space where the other is, it is called, "Kick" (tah-chum). Then the person whose piece was on the space has to go back to the beginning and start over. Sometimes the players agree that if the second player does not say "kick" (tah-chum), then the first one does not have to start over. Other times they agree that they will not bounce the pieces back. When a player is within four spaces of the end, he must get an exact number. Sometimes the players agree that he must start over if he does not get the number he needs. Sometimes the players decide that he can not move until he gets the right number, but he does not have to go back to the beginning.

B. Counting sticks The Utes use special sticks to keep score. You will need ten sticks, about nine to twelve inches long. One end of each stick should be pointed.



C. A starting stick The Utes use a special stick to start the game.



D. A small drum or a pole and sticks The musicians use a small drum to keep the rhythm. Sometimes they use a long pole instead of a drum. . They use smaller sticks to beat the rhythm on the pole.



PLAYING THE GAME:

Any number of people can play the hand game. They form two teams, which sit facing each other. The teams sit several feet apart. Each team must have a leader. The leader chooses two people who will hide the bones for his team. Each team also picks one person to make the guesses for the team. The two players who will hide the bones each take one marked and one plain bone.

The Utes can start the hand game in three ways. You may want to flip a coin to see which team will go first. Then, when the players are ready, the drummers and singers begin. The two players with the bones try to fool the other team. They can move the bones in front of their bodies or behind their backs. They may change them beneath a blanket or under their clothing. The guesser watches carefully.

When a player thinks he has fooled the guesser, he brings his arms to the front. Then he swings them back and forth. He may swing them from left to right or up and down. The guesser points at the hand which he believes hold the unmarked bone.

KEEPING SCORE

If the guesser points out one plain bone and misses the other, his side loses one counting stick. If he misses both bones, his team loses two sticks. If he guesses both bones correctly, his team takes the bones. When a team wins the bones, it does not get any counting sticks. The first team hides the bones. until the second team guesses both bones. Then the second team hides the bones, and the first team guesses. They play until one team has won all of the counting sticks.

COUNTING THE STICKS:

The combination of sticks determines the number of spaces a player moves.



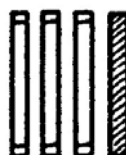
All white sides up
10 spaces



One white side and three colored sides, with one colored side marked
4 spaces



Three white sides and The marked colored side
10 spaces



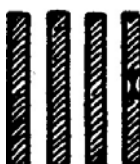
three white sides and one colored side
3 spaces



3 colored sides and the marked white side
9 spaces



Two colored and two white sides
2 spaces



All colored sides up
5 spaces



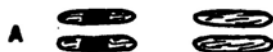
One white and three colored sides with no marks
1 space

THE HAND GAME (NIH-YOO-WEEP)

Many Ute people enjoy the hand game. Some people form teams. Others come to watch. The hand game is a guessing game. Both men and women can play. During the game, the players sing to the beat of a small drum.

THINGS YOU WILL NEED:

A. The playing pieces The Utes use four polished bones about two inches long. Two of the four are marked. To mark the bones, the Utes wrap a piece of black leather around the middle of them.



Third Grade: Unit 4: "Ute Family and Social Life"




Note for Teachers

The Ute Indians have asked that the children not be tested individually on these lessons. If you wish to review this unit, it is suggested that it be done as a group activity, or co-operative learning groups.

If you choose to do it as a class activity, read the questions to the group, explaining any words you feel need to be explained. Invite them to volunteer answers, or comment on the question. This gives students an opportunity to reinforce their learning in a non-threatening way. It echoes the Indian communal style of sharing information, with each person's participation being valuable. It is appropriate and effective to gently encourage self-reporting.

If you choose to do it as a co-operative learning group activity, you will still need to read the questions with them before they start filling out the forms as a group. If there is time, it is good to let the co-operative groups discuss the answers as you correct the answers as a class. This also provides a time for students to add information or display objects they have brought from home.

Answer Key

1. Elders
2. Women
3. Men
4. Elders
5. Women
6. Men
7. Boys learned to hunt from the,  Women
8. Girls learned to sew from them.  Elders
9. Boys and girls learned behavior...  Men
10. Didn't happen
11. Happened
12. Happened
13. Didn't happen
14. Happened
15. Chipmunk
16. Skunk
17. Chipmunk
18. Skunk
19. (B) Don't stay angry at friends.

Name_____

"Ute Family and Social Life" Review

Long ago in the Ute tribe, each person had a job. Read the job, then circle the person who did that job.

- | | | | |
|-----------------------------------|-----|-------|--------|
| 1. Who took care of the children? | MEN | WOMEN | ELDERS |
| 2. Who made the clothes? | MEN | WOMEN | ELDERS |
| 3. Who hunted food? | MEN | WOMEN | ELDERS |
| 4. Who advised the tribe? | MEN | WOMEN | ELDERS |
| 5. Who gathered food? | MEN | WOMEN | ELDERS |
| 6. Who protected the tribe? | MEN | WOMEN | ELDERS |

Long ago in the Ute tribe, the adults taught the children. Draw a line from the learners to their teachers.

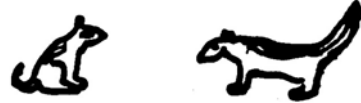
- | | |
|---|--------|
| 7. Boys learned to hunt from them. | WOMEN |
| 8. Girls learned to sew from them. | ELDERS |
| 9. Boys and girls learned behavior from them. | MEN |

Chapita had a interesting life. Read these sentences about her life. Circle HAPPENED for the ones that really happened. Circle DIDN'T HAPPEN for the ones that didn't happen.

- | | | |
|---|----------|---------------|
| 10. Chapita grew up in Hawaii. | HAPPENED | DIDN'T HAPPEN |
| 11. Chapita was a great
help to her people, and
to her husband Ouray. | HAPPENED | DIDN'T HAPPEN |
| 12. Chapita saved a family
that was in danger. | HAPPENED | DIDN'T HAPPEN |
| 13. Chapita watched TV. | HAPPENED | DIDN'T HAPPEN |
| 14. Chapita and Ute
leaders went to
Washington
D.C. | HAPPENED | DIDN'T HAPPEN |

Circle the animal that is the right answer.

15. Who pulled a mean trick on his friend?



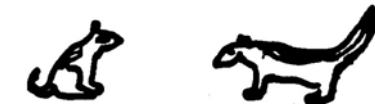
CHIPMUNK SKUNK

16. Who got angry?



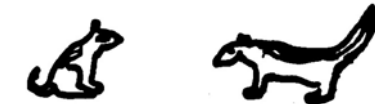
CHIPMUNK SKUNK

17. Who said he was sorry?



CHIPMUNK SKUNK

18. Whose anger made him stink?



CHIPMUNK SKUNK

19. What is the main idea of this play?

- (a) Chipmunks are friends.
- (b) Don't stay angry at friends.
- (c) Skunks throw food.